

THROUGH THE BIBLE

LEVITICUS 1-7

The gods of the Canaanites were angry, capricious, and unpredictable. They were human-like. They ate, drank, battled, and had sex; yet they were vested with superhuman powers and associated with the forces of nature - like rain and thunder, or sun and seasons.

These pagan gods were usually depicted with horns that stressed their hostility toward humanity. Ira Spar sums up the false deities of the Middle East, “(They were) **feared and admired, rather than loved.**”

Imagine, agrarian life under these erratic gods. A farmer would want to make the gods happy so they'd provide rain and harvest. If one year brought drought he'd assume he wasn't giving enough. *He'd sacrifice more...* A bumper crop meant he could increase his giving, *so he did*, just to make sure he stayed on their good side... But you never really knew where you stood with *the gods*. They were brutal, fickle tyrants.

Life was full of anxiety, not peace. *How far did you have to go to appease an angry and demanding god?* Not just animal sacrifices, but this is why these religions eventually engaged in human child sacrifice...

And it was against this backdrop that the Leviticus scroll was revolutionary! Rather than an angry god, Leviticus revealed a God who loved and dwelt among His people. The Hebrew God designed a stable relationship where His people could trust Him.

For Israel to live at peace, God gave the nation carefully prescribed rituals where they'd know exactly how to approach Him. They were assured of precisely what He expected of them to maintain a right relationship with Him. It all authored *shalom*, or peace.

Leviticus begins, “**Now the LORD called to Moses, and spoke to him from the tabernacle of meeting...**” In Hebrew it reads, “***the LORD continued calling to Moses...***” Leviticus is a continuation of the story told in Exodus. God freed an enslaved and defeated people from the clutches of Egypt and its pharaoh, to become a free nation - His own special and holy people.

God brought the Hebrews out of Egypt and to Mount Sinai to *behold His glory* and *receive His Law*, but that wasn't the end of God's plans for Israel. A loving God

intended to dwell among these former slaves and help them reorder their lives around Him and His values.

And the space where God dwelt - where His people came to Him, and met with Him - was situated right in the center of the camp - in a tent called "*the tabernacle of meeting...*" Exodus 25-40 discussed its construction.

The word "**Leviticus**" means "*pertaining to the Levites*" - for it was the tribe of Levi that God chose to be priests, and oversee worship in this Tabernacle.

Leviticus is a priestly tech manual. It instructs the Hebrews and its priests on how to approach God: *the what, and how, and who, and when of their worship.*

And because of its technical nature Leviticus is full of detailed repetition. *I'm sure you've noticed that in your reading...* So we'll navigate Leviticus by overviewing a lot of the material, rather than getting bogged down.

The book continues, verse 1, **the LORD called to Moses... saying, "Speak to the children of Israel, and say to them: 'When any one of you brings an offering to the LORD, you shall bring your offering of the livestock - of the herd and of the flock. If his offering is a burnt sacrifice of the herd, let him offer a male without blemish; he shall offer it of his own free will at the door of the tabernacle of meeting before the LORD.'**" And here's how you drew near the Lord, **with a sacrifice!**

The first seven chapters of Leviticus describe five sacrifices. Three **thanksgiving** sacrifices: *the burnt offering, and grain offering, and peace offering;* then two **atonement** sacrifices: *the sin offering, and trespass offering...* And four of these five sacrifices - all but the grain offering - involved the killing of an animal - either of the herd, or of the flock, or a bird.

From the beginning, a sacrifice was required for a sinful man to approach a holy God. When Adam and Eve sinned in the garden they tried to cover their guilt with fig leaves, but their fruit of the looms didn't do the job. God outfitted them in leather. God covered their sin with a sacrifice. *The wages of sin was death!*

After exiting the ark, Noah offered animal sacrifices... Abraham made sacrifices... Even pagan nations mimicked this practice and offered sacrifices to their gods... But now in Leviticus 1-7 the true God categorizes and codifies the sacrifices He desires!

It's interesting, in 2024, Americans spent nearly \$7 billion on tacos. We've cultivated quite a taste for Mexican cuisine. But what we actually prefer is a watered-down version. Old El Paso sells a "cool" and "mild" salsa. Industry observers call it "*gringo*"

food.” One expert predicted, “The gringo-ization of Mexican food will continue. In twenty years, you won’t even recognize what they’ll be calling Mexican food.”

And I’m afraid, in many quarters of the Church a similar phenomena has taken place. We’ve watered-down, and Americanized, and sanitized a core truth of the Christian Gospel - *the wages of sin is death!*

There was a time when critics ridiculed Christianity by calling it “*a bloody religion*” or “*a slaughterhouse faith*.” They scoffed at the Gospel’s insistence on blood atonement. They mockingly labeled us as primitive and barbaric. They made fun of believers swimming in a sea of plasma, and dog-paddling among the clots.

Yet, you rarely hear these criticisms today, and it’s because the Church has largely done to the Gospel what Pillsbury has done to Mexican food. **We’ve watered it down!** Most Gospel presentations hide the blood and the cross. To make the Gospel palatable to American taste buds we remove or downplay the parts of the Gospel that are offensive to modern sensibilities. In essence, we’ve created a sort of “*gringo-Gospel*.”

Which is why the book of Leviticus is so desperately needed. Its key phrase is 17:11, “*it is the blood that makes atonement for the soul*.” God’s forgiveness has always required a blood sacrifice! Hebrews 9:22 puts it, “*without shedding of blood there is no remission*.”

Of course, the ultimate relevance to us of all these Levitical sacrifices is that they speak of our Savior. Jesus is the sacrifice that ended all sacrifices. In John 1:29 John the Baptist called Jesus, “*the lamb of God who takes away the sin of the world*.” All five Levitical sacrifices were prophetic of Jesus. Whenever the priest offered all five offerings in a single day, after the last sacrifice he would say, “*It is finished*.” As you know, those were the final words Jesus spoke from the cross.

Thirty-eight years after Jesus’ crucifixion, in 70 AD, God’s providence shut down the Levitical system. The Romans destroyed the Temple, and in so doing ended these sacrifices. *Today, and practically*, the sacrifices have become obsolete - but *forever, and pictorially*, they are invaluable. Their every detail ultimately points to various aspects of the work of Jesus on the cross.

So again verse 3, “*If his offering is a burnt sacrifice of the herd, let him offer a male without blemish; (Jesus was certainly a male without blemish.) he shall offer it of his own free will at the door of the tabernacle of meeting before the LORD*.” Note, **the burnt offering** was voluntary. In fact the first three sacrifices are all voluntary. Rather than start with harsh mandates and Laws, Leviticus assumes a grateful people. The

Hebrews have just been set free from slavery on the heels of one miracle after another. Leviticus begins with three ways they can say thanks to a gracious God.

“Then he shall put his hand on the head of the burnt offering, and it will be accepted on his behalf to make atonement for him.” Here’s the idea of transference, or substitution - the death of one on behalf of another.

Several years ago a photo appeared in the Chicago Sun Times of a couple sitting at a table kissing. The caption read, “Roderick Hinson gets a smack from Jacqueline Nash, after he served her three-day jail sentence for possession of an unregistered gun.” It turns out Jacqueline had failed to register a handgun, so her boyfriend, Hinson, agreed to serve his girl’s sentence. The judge allowed for the substitution.

And God allows substitutions! At the Tabernacle when you confessed your sin over the lamb, it became your substitute. The lamb died in your place... And this becomes the mechanics of our salvation. When we confess Jesus as Lord, He becomes our substitute.

Notice in verse 4, another important term, “*atonement.*” The Hebrew “*kaphar*” means “*covering.*” When my son was 11 years-old he went on a school field trip to an outdoor festival. It was rainy, so he asked to take an umbrella. It was a strange request for an 11 year-old male. Boys that age would just as soon get wet, as stay dry. *Why did he want an umbrella?*

It turns out he was planning to walk around the festival that day with a little girl he liked. He thought she would be more inclined to walk with him if he had an umbrella... As it turns out, he couldn’t get the umbrella open. All day long he tried, but to no avail.

And one day when we stand before a holy God, and face His judgment, won’t it be nice to know we’ve got an umbrella that’ll open up, and cover our guilt.

Levitical sacrifices were a temporary covering for sin. God accepted the sacrifice for a time, yet eventually it had to be repeated. The OT sacrifices provided a *probationary period*. You were spared until the sacrifice came due again. But Jesus’ sacrifice is a *permanent pardon*. In Christ you and I are covered once-for-all!

Verse 5, “He shall kill the bull before the LORD; and the priests, Aaron's sons, shall bring the blood and sprinkle the blood all around on the altar...” Today, when we worship we sing songs, and pray, and hug each other, and listen to a Bible Study - but in the Tabernacle to draw near to God the priest butchered a bull, or gutted a goat; then sprinkled blood on the altar.

This happened millions of times over 1500 years. That’s why by the first century AD the Hebrews were graduates of this sacrificial system. Thus, when John saw Jesus

and shouted, “Behold! The Lamb of God who takes away the sin of the world!” - everyone got it!

In the next verses the priests cut up in pieces the burnt offering - its head, fat, entrails, and legs - and laid it on wood over the fire. Even the wood was arranged on the altar... *Recall, the beaten body of Jesus, was also nailed to a piece of wood - a wooden cross...*

Verse 11 says specifically the burnt sacrifice was killed on the north side of the altar... *Mount Calvary, the Jerusalem hill, where 1500 years later Jesus was crucified, was also north of the Temple altar..*

In Chapter 1 the burnt offering could be a head of cattle, an ox or bull - **from the herd**. Or **from the flock** - a sheep or goat. Or a turtledove or pigeon - **a bird**. Cattle cost more than sheep, and sheep were more expensive than birds. Thus everyone, despite their economic status, could express their gratitude to God.

Verse 15 also tells us the blood of the burnt offering was drained at the side of the altar - *and from the pierced side of Jesus out came blood and water...*

Later in 6:11 we're told the ashes from the burnt offering were taken outside the camp. *Hebrews 13:12 picks up on this detail, and says this is why Jesus was crucified outside Jerusalem's walls.... All these details are interwoven into the account of Jesus' crucifixion.*

Three times in Chapter 1, verses 9, 13, and 17, we're told that when the priest burned the offering on the altar it became **“a sweet aroma to the LORD.”**

Did you know the average nose can pick out 2000 different smells. An above average sniffer can discern 4000 odors. *What are your favorite smells?*

I love the smell of honeysuckle - or barbecue meat over an open fire - or a leather baseball glove. Women like perfumes and flowers. I once saw a sign at a florist shop that read, **“Bring flowers home to your wife. She must be mad at you for something.”** *But what is God's favorite smell?* How about the aroma of a sacrifice!

Don't misunderstand, it's not that God was hungry or literally a meat-eater. Several OT passages tell us God was never satisfied with meat per se, but with the love and gratitude it expressed for a person to offer Him something as costly as an unblemished animal. To a nation of shepherds a prized sheep was of great value.

We as Christians, in the wake of Jesus' once-and-for-all sacrifice, no longer offer animals to God. But there are still ways we can bring something of value to the Lord as

an expression of our thanks. Romans 12:1, “I beseech, you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice...”

A body dedicated to do God’s will is a living, breathing sacrifice. Which reminds me of the little boy sitting at the end of the pew. When the offering plate was passed, he grabbed it, put it on the floor, then stood in the plate. His dad was outraged, “*Son, what are you doing?*” The boy said, “*We learned in Sunday School that we’re suppose to give ourselves to God.*”

And there’re other NT sacrifices we can give to God. Hebrews 13:15 speaks of “*the fruit of our lips... our sacrifice of praise*”... Philippians 4:13 refers to financial donations as “*a sweet smelling aroma, acceptable to God.*” God is pleased with **our** burnt offerings. The key though is verse 13, “*the priest shall bring it all and burn it on the altar...*” God wants all of us, not part and parcel. “*If Jesus is not Lord of all, He’s not Lord at all.*”

Scientists at Illinois Tech have found that an average person gives off at least 36 distinct body odors. Add up the combinations, and that’s over 100 scents. The researchers are developing ways of identifying people by their smell, or “*scent print.*” Hey, if God took your “*scent print*” would he be pleased? Would he consider your life a sweet aroma? Is your life a burnt offering?

Chapter 2 explains **the grain offering**. This was the only bloodless sacrifice. It spoke of service, rather than forgiveness. Our good works and charitable deeds are impotent to save us. It’s been said, “*Being good will keep you out of jail, but it won’t keep you out of hell.*”

Salvation requires a blood sacrifice, *not a grain offering*. Yet once forgiven, we should want to serve.

In verse 1 the grain offering consisted of three ingredients: fine flour, olive oil, and frankincense. Which was all symbolic. Incense spoke of prayer. Everything done for God begins with reliant prayer.

And the oil was symbolic of the Holy Spirit. The grain offering was prepared with olive oil in three ways: *it was fried with oil - or oil was mixed in and baked - or it was cooked then covered or anointed with oil.* And this corresponds with the three experiences a Christian can have with God’s Spirit. The Holy Spirit is **with** us before we’re saved - we’re fried *with* the oil... He comes to dwell **in** us when we’re saved – oil is mixed *into* the grain... And after we’re saved the Spirit comes **upon** us in power – the oil is poured out *onto* the grain.

Whenever we serve in Jesus' name, God wants us to do so under the influence and power of His Spirit. For God to accept our grain offering of good works it needs to be simmered and saturated in the Holy Spirit.

Also in verse 2, "He shall bring (the grain offering) to Aaron's sons, the priests, one of whom shall take from it his handful of fine flour and oil with all the frankincense. And the priest shall burn it as a memorial on the altar, an offering made by fire, a sweet aroma to the LORD. The rest of the grain offering shall be Aaron's and his sons'. It is most holy of the offerings to the LORD made by fire." It's interesting that a part of the offering was kept by Aaron's family. It became their rations. The priest's family was supported by a portion of the sacrifice the people gave to God. This was also true with the peace offering. The priest got some beef.

And in 1 Corinthians 9:13 the same principle is used to justify paying a pastor from the church's offerings. You pay the pastor from the sacrifices of the people!

As you read through Chapter 2 the grain offering is a mixture of flour, oil, and frankincense, but what was not allowed was leaven or honey. Of course, leaven speaks of sin and hypocrisy. It corrupts by puffing up.

And honey is a sweetener that breaks down at high temperatures - similar to the sweetness you often find at church. People can act sugary sweet for an hour-and-a-half on Sunday. They're smiling, and sappy, and syrupy, but then they go home, and in the heated trials and difficulties of life that sweetness breaks down. Better than honey is the fruit of the Spirit - love, joy, patience, etc. That's the sweetness that sustains.

And then one other ingredient is added. In verse 13, he says, "With all your offerings you shall offer salt." Salt was a preservative. It spoke of longevity. And whenever you bring an offering to God it should reflect an ongoing commitment. Not a one time token - *a let me do this to get God off my back* - kind of statement. But a long running commitment is what God desires.

Chapter 3 was **the peace offering**. In the ancient world a chief act of fellowship was when folks sat down together to a meal. It showed unity and harmony. And the peace offering was **a communal meal with God**.

All of the burnt offering was sacrificed to God, but with the peace offering only the fat was laid on the altar. In Scripture, fat is a symbol of abundance... *God knows you have a demanding job... you work long hours... you have bills to pay... but what about the abundance, the extra, the discretionary time, and energy, and money?* We're told in verse 16, "all the fat is the Lord's." Sure you're busy, but why not take the surplus of

life and spend it on the Lord? *Does the Lord possess your fat - your extra?* God should get the guts!

The peace offering was the only sacrifice the person offering it could eat. It was sliced three ways: *the offerer ate a portion, the priest got a portion, and the fat was burned to the Lord!* It all spoke of oneness.

Of course, it's interesting the fat was the Lord's, and if you've ever eaten a Boston Butt you know why. The fat and entrails are the tastiest meat. The problem though is the fatty portion carry the highest levels of cholesterol and are a danger to human arteries.

Yet I can hear the Hebrews complain, as they often did, *"Lord, it's not fair, you get the fat, the tastiest cuts!"* They didn't realize God was protecting their health.

When will we learn? When God says *"no,"* He's not depriving us of good, but protecting us from harm... *No to sex outside of marriage - no to promotion at any price - no to a greedy lifestyle that refuses to share.* He's actually saving us from **spiritual cholesterol**.

He doesn't want lust, or popularity, or greed to cause heart disease. The fat in life is some tasty stuff, but God says *"no"* because He's looking out for our best interests. He sees dangers of which we're unaware.

One more point before we leave Chapter 3 - verse 17 tells us, *"This shall be a perpetual statute throughout your generations in all your dwellings..."* In other words, long after you settle the land and are no longer wandering through the wilderness remember two rules.

"You shall eat neither fat nor blood." The fat was the Lord's portion. The blood was shed to pardon sin. Thus, a good Jew cut the fat off his well done steak.

Chapter 4, *"Now the LORD spoke to Moses, saying, "Speak to the children of Israel, saying: 'If a person sins unintentionally against any of the commandments of the LORD in anything which ought not to be done, and does any of them..."* Realize, we're responsible for sins we didn't realize were sins. There is such a thing as **unintentional sin...** My kids had a favorite excuse when they disobeyed. They'd always shout, *"I didn't mean too..."* But it doesn't matter if you meant to or not. God holds you responsible. Even an unintentional sin necessitated a sacrifice. This was **the sin offering**.

Notice, also verse 3, *"If the anointed priest sins..."* You can be anointed by God to serve, yet still sin. Recall, Samson was the classic example. God's Spirit gave him

strength to fight Philistines, but that anointing didn't stop him for lusting after Philistine babes. *Spiritual anointing alone doesn't produce character.*

As you read Chapter 4 many of the same procedures that applied to the burnt offering are duplicated in the sin offering. You'll notice though, if a priest or the nation sins a bull is to be sacrificed. Whereas, if a civil leader, or commoner sins they're to offer a mere goat.

The reason for this could be economical. Imagine, having to offer an expensive bull, a large animal, every time a politician sinned, that'd be an awful lot of bull!

The Hebrew word translated "sin" means "to miss the mark." When we try to please God, and fall short, we sin. But a "trespass" is a "deliberate act of rebellion," when we cross a boundary God has established.

You violate a "No Trespass" sign when you go where you're not allowed and don't belong. You step outside your boundaries. This is what it means to trespass against God, or against another person. It's to step outside of God's will - or infringe on another person's rights. Chapters 5-6 explain **the trespass offering**. And according to 6:6 it requires a ram without blemish.

Chapter 5:1, "If a person sins in hearing the utterance of an oath, and is a witness, whether he has seen or known of the matter - if he does not tell it, he bears guilt." To know the truth - or vow to tell the truth, yet stay silent - you've trespassed against the truth.

Verses 2-3 deals with the concepts of clean and unclean. We'll discuss this later in Leviticus...

Verse 4 again deals with the truth... "Or if a person swears, speaking thoughtlessly with his lips to do evil or to do good, whatever it is that a man may pronounce by an oath, and he is unaware of it - when he realizes it, then he shall be guilty in any of these matters." God holds us responsible not just for what's spoken under a formal oath, *but even for our idle words*. God takes seriously words you speak thoughtlessly. That includes *rash promises made to your wife or kids... be careful*.

And notice the examples used here of trespasses all have to do with infringements on the truth. You'd think God might mention trespasses against sexual boundaries, or private property - instead he's concerned with lies and a failure to tell the truth. For God knows all morality starts with an adherence to the truth - *keeping your word*. Sexual sin, and thievery, and slander all begin when you compromise a promise.

Verse 5, “And it shall be, when he is guilty in any of these matters, that he shall confess that he has sinned in that thing; and he shall bring his trespass offering to the LORD for his sin which he has committed, a female from the flock, a lamb or a kid of the goats as a sin offering. So the priest shall make atonement for him concerning his sin. If he is not able to bring a lamb, then he shall bring to the LORD, for his trespass which he has committed, two turtledoves or two young pigeons: one as a sin offering and the other as a burnt offering.” In other words, your lack of money doesn’t let you off the hook. Sin requires a sacrifice. If you can’t afford a lamb, bring a pigeon. But sin has to be dealt with... It’s an issue you can’t sidestep, or excuse away.

In fact, if you can’t afford a pigeon he says just bring a little flour - one-tenth of an ephah or three quarts.

Verse 13, “The priest shall make atonement for him, for his sin that he has committed in any of these matters; and it shall be forgiven him.” Again, notice this important term “atonement.” As we said earlier, in Hebrew it means “covering.” Sin has to be covered.

Another way though to think of this concept is by just looking at the word, “at-one-ment.” Sin violates trust and breaks relationships. This is why for restoration to occur atonement has to be made. *Damages have to be made whole. Wrongs have to be made right.* And the first consideration with all sin is the hurt it’s caused in your relationship with God. Trespass offerings taught the Hebrews that when they infringed on someone else’s rights they first grieved the heart of God. Thus, a trespass offering had to be sacrificed on the altar.

But then you were ready for the latter part of Chapter 5 and into Chapter 6 - for when you trespass against God and someone else, you’re required not only to atone with God, but also with the person you harmed.

Listen to Chapter 6, “And the LORD spoke to Moses, saying: “If a person sins and commits a trespass against the LORD by lying to his neighbor about what was delivered to him for safekeeping...” *Hey, what happened to that package you were holding for me? “Or about a pledge...” When am I getting the payment you promised? “Or about a robbery, or if he has extorted from his neighbor...” Isn’t that my lawnmower you borrowed last summer sitting in your garage? “Or if he has found what was lost and lies concerning it and swears falsely...” Someone said you found my wallet full of cash. When were you going to let me know?*

“In any one of these things that a man may do in which he sins: then it shall be, because he has sinned and is guilty, that he shall restore what he has stolen, or the

thing which he has extorted, or what was delivered to him for safekeeping, or the lost thing which he found, or all that about which he has sworn falsely.”

It's not enough for you to just cry out for God's forgiveness. You're not really repentant before God unless and until you're willing to replenish your victim's loss, and repair the damages you've caused them.

In fact, proper restitution calls for a penalty to be added to the value of the damages. Verse 5, “He shall restore its full value, add one-fifth more to it, and give it to whomever it belongs, on the day of his trespass offering.” When you sin by defrauding a person there are costs to the victim beyond the market value of what you stole. The one-fifth, or plus 20%, takes care of the extra time and effort your sin might've caused.

Years ago, when our kids were living at home we'd all sit down for dinner and someone would ask to pass them the Worcestershire sauce. Kathy bought the largest bottle, *it boasted 20% more*. Well, my youngest son couldn't say the word, “*Worcestershire*” so he'd just ask for “*the 20% more*.” Over time, in the Adams' house “*the 20% more*” became a synonym for *Worcestershire*. We just asked for “*the 20% more*.”

And this is why I like to refer to this 20% penalty as the steak sauce on the trespass offering! God was pleased with your sacrifice, but when you showed love for the person you harmed, not only repairing the damages, but giving that 20% more it was like a tasty sauce on your sacrifice that really pleased the Lord.

Leviticus 6:8-13 commands the priests to keep a perpetual fire burning in the Tabernacle. Verse 9, “The burnt offering shall be on the hearth upon the altar all night until morning.” A sacrifice cooked all night long. The idea was to always stoke the fires of devotion.

Too many of us like taking time off from God. We think we need a little time to indulge ourselves - some *me time!* No you don't! That's the last thing you need. The flame of devotion should always burn on the altar of my life. God told the priests to be vigilant - to never let the fire die out... *He says the same to us...*

In the remainder of Leviticus 6 and 7 Moses reviews the five sacrifices we've been discussing... **the burnt offering, grain offering, peace offering, sin offering, and trespass offering**. And once again, all five sacrifices speak profoundly of the sacrifice of Jesus...

On the cross like a **burnt offering** Jesus was totally consumed. He gave us His all... He was as innocent as a **grain offering** - no leaven or honey... He was also our

peace offering - separated from the Father, so we could be one with Him... As our **sin offering** His blood has covered all the deficiencies we lacked... And as the **trespass offering** He's the ram who atoned for our rebellion and the damage it's caused others...

Thinking of these sacrifices in reverse... We violate someone and need to make things right, a **trespass offering**... The Holy Spirit convicts us, and it dawns on us we've sinned not only against a neighbor or friend, but against God, **the sin offering**... We realize our need for a Savior and enter His rest. He becomes our portion, or **peace offering**... This creates a desire to serve Him, the **grain offering**... Finally, we fall so in love with Jesus we want to give Him our all, so we become a **burnt offering**... There's much for us to glean from studying these five Levitical sacrifices.

A couple of other points I want to show you. Notice 6:24, "And the LORD spoke to Moses, saying, "Speak to Aaron and to his sons, saying, 'This is the law of the sin offering: In the place where the burnt offering is killed, the sin offering shall be killed before the LORD."

Notice, in the exact same spot two colossal things happened! The first and last two sacrifices - *the burnt offering* along with *the sin and trespass offering* - form a beautiful picture of Jesus' cross and our salvation.

The cross had an effect in heaven **and** on earth. *In heaven*, like a burnt offering it satisfied the demands of a holy God. It was a sweet smelling aroma. *On earth*, it cleanses the heart of a corrupt sinner like the sin offering and trespass offering. In the court of God we're *pardoned*. In the heart of man we're *purified*. The cross both pleases God and cleanses sin. It makes us right with God, *eternally*. It makes us righteous, *internally*.

Most of Chapter 7 deals with the peace offering, the sacrifice that was shared by God, the priest, and the worshipper. Verses 31-34 tell us the priest received a breast and the right thigh. Like a two piece dinner from KFC - one piece white meat and one piece dark meat.

The priest did two things with the meat before it was eaten. He **waved the breast** and **heaved the thigh**.

Verse 34, "For the breast of the wave offering and the thigh of the heave offering I have taken from the children of Israel, from the sacrifices of their peace offerings, and I have given them to Aaron the priest and to his sons from the children of Israel by a statute forever." The heave offering was anything lifted up and down. The wave

offering, was anything that rocked side to side. (*Imagine, a Hebrew priest started the wave!*) But put these offerings together and whenever the priest held up a sacrifice to God he was forming the shape of the cross. All the priest did pointed to Jesus!

Verse 37 wraps up the first seven chapters, “This is the law of the burnt offering, the grain offering, the sin offering, the trespass offering, the consecrations, and the sacrifice of the peace offering, which the LORD commanded Moses on Mount Sinai, on the day when He commanded the children of Israel to offer their offerings to the LORD in the Wilderness of Sinai.”